

Ala'Hazrat Imam Ahmed Raza Ka Qalmi Jihad



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Bismillahir Rahmanir Rahim

Wasallam o 'ala Muhammad wa 'ala Aalihi wa Sahbihi ajma'een

Amma ba'd

Qalam se kiya hua kaam, ulama ki saabiqeen ki raah mein aisi
tehqiqi aur ilmi mehnat hoti hai jo kisi bhi qaum ki adab ki pehchaan
ban jaati hai. Inhi khubsurat rawishon par humare buzurg, A'la
Hazrat Imam Ahl-e-Sunnat Shah Imam Ahmed Raza Khan Bareilwi
rehmatullah alaih ki shakhsiyat qaim hai, jo apni be-misal ilmiyat,
faizan aur dardmandi ke zariye yeh sabit karti hai ke aap iss ummat
ke sadiyon tak chalne wale rehnuma hain.

Aap ki tehreer, aap ke qalam, aap ki kitaabein, aur aap ke fatawa aaj
bhi roohani zindagi ko roshan karte hain. Aap ke is Qalmi Jihad se
hum ne faida uthaya, aur isi rawish par chalne ki himmat paayi. Yahi
wajah hai ke hum is chhoti si koshish ko aap ki nisbat se pesh kar
rahe hain. Taake logon ke samne A'la Hazrat ki qalam se nikli hui
ilmiyat aur haqeeqat ek nayi soorat mein pohonch sake.

Aap ka is se mutalliq koi bhi mashwara ho to qabil-e-qadr hoga.
Allah Ta'ala hum sab ko deen ki sahi samaj ata farmaaye. Aameen.

Faqeer-e-Islam

shaykh raīyan razvi

Imam Ahmed Raza Barelwi qaddas sirrahu ne apni zindagi ka maqsad khud bayan farmaya:

“Aap ne elan farmaya ke mujhe teen qaamon se pochhi hai aur inhi teen ka mujhe e'taa kiya gaya hai.”

(1) ...Deen ko rusoom se alag karna, Sunnat ko bid'aat se mehfooz rakhna, aur Islam ko daraar se hifazat karna.

(2) ...In tamam waqiaat aur un ki tajdeed ki jo ummat ki gardan par bojh ban kar halaak karne wali shiddat rakhte hain.

(3) ...Ab istita'at aur wadaah se maslak-e-haqq ki taufiq hasil karna.

(Alaa Hazrat aur Tajdeed-e-Deen, safha 238, Mufti Akhtar Raza Azhari)

Apni qalam tafsir mein bhi A'la Hazrat farmate hain ke shariat ki raah se hifazat aur maslak-e-fuqaha ki zimmedari kabhi qadam fatar nahi hoti. Jab bhi ikhtalaaf ki khabar di jaaye, aap asar-e-tahqeeq ka sahara le kar har masle ko wazeh karte, adilla aur daleel pesh karte, aur be-sharah taur par batil ko ziada se ziada kitaabon se fauq karte.

(Al-Malfuz, jild 1, safha 279)

Ikhtilaaf ke maamlaat mein mu'tadil raastay ko ikhtiyar karte hue, aap ne humesha baatil ke khilaaf Qur'an ki daleel aur hadith-e-Nabawi, fuqaha-e-uzma aur ulama-e-kiraam ke aqwal ko be-shumar daleel ke sath pesh kiya. Aap ki tamam tehreer ne is ummat ko ghalat fehmi se bachaya.

A'la Hazrat ki tahreer ka sab se bara imtiyaz ye hai ke aap har baat ko daleel se sabit karte, logon ke nafsani ke bheed, hawaayij aur dushmano ki chalaaki se mehfooz rakhte.

Imam-e-Ahl-e-Sunnat ne apni tehreer ko wa'az o naseehat ka zariya banaya, aur logon ki ghalatiyon aur gumrahi ko markaz bana kar be-sharah taur par batil ka radd kiya. Aap ne da'wat aur tabligh ki kalam se ummat ki islah ki, hadiya aur tehreer se logon ko rahnumaayi di.

A'la Hazrat ne haqeeqat-e-mustafa alaihi ssalatu wassalam par qalam uthaya, aur aap ne uss haq ko be-shakash wazeh kiya. Aap ne qadam barhaaya aur dushmanon ke bin lagayi hui ghalat fehmi ko door kiya.

Kalb-e-waqfa se fikr-e-khudavand bari baar
Ilhaam se keh do ke ghair ma'ayin mushrik hain

Aap ne nihayat sadhgi, bahaduri aur risaalat ke maqasid ko wazeh kiya. Aur un ke saath koi riyaawat shamil nahi hone di. Baargaah-e-Mustafa mein dastak dene walon ke kirdar ko radd kiya, taake aap seeno tak sahih haqq ki sada pahunch sake.

Dushman-e-Ahmed pe shidat keejiye.

Talwon ki kya martaba keejiye.

Aap ne is jihad mein qalam mubarak ke woh johr dikhaye aur a'daye islam par aisi kaari zarben lagayeen ke mumkin talwar bhi aise karnamey sar anjam na de sakti.

ala Hazrat imam Ahmad Raza Khan ka Qalbi jihad

Ahl e ilm ko khoob maloom hai ke dushman e islam jis masla par airhi choti ka zor laga kar samjhey ke ye ek aisa mazboot qila hai aasani se koi bhi is ko na gira sake ga. Imam Ahmed Raza Fazil e Bareilvi qadas srah ke qalam ne is ki aisi dhajiyan bikhairin ke dushman ka woh mazboot qila reet ki tarah beh gya phir hamesha tak is ka naam o nishan bhi na raha.

Imam Ahmed Raza Fazil e Bareilvi qadas srah ke is jihad par kamarbastagi se pehle rafziat aur kharijiiyat muslima aqaaid ka wajood khatrat mein dale hue hain ke ishq e mustafavi sallallahu alayhi wasallam ke jazba lahooti ko khatam karne ke liye najd ke sehrawon se ek aandhi uthti hai.

Muhammad bin Abdul Wahab ki tayeed hoti hai aur boht se sada loh musalman tauheed parasti ke z'am mein rasool ko framosh kar baithte hain jo ke eman ki asas hai. Muslim zama'a dhara dhar aisi tasnifain paish kar rahe hain jin se jihad ki mazamat aur angrezi ki ita'at ki ta'aleem milti hai.

Angrezi samraj ke saaye mein parwarish pane wala Hindu musalmano ko zabardasti Hindu banane ke liye firqa warana fasadat ki aag bhar ka raha hai. Watan parasti ke naam par Hindu muslim ulama ke ek tabeqe ko sheeshey mein utaar kar Hindu muslim Sikh bhai bhai ka nara laga kar do qomi nazariya e islam ki dhajiyan bikherne par tala hua hai. Muslim zama'a ki islami be hassi ka ye aalam hai ke khilafat ki tehreek chalate hain to bar e sagheer ke sab se bade islam dushman mister gandhi ko mimbar o mehrab ki zeenat banane lagte hain. Maslihat ke aseeran musalmano ko subhash chand rabos aur patel mein bhi azmat e aslath ki jhalkiyan nazar aati hain muslim tehzebi idaron mein Hindu siyasat ka markaz banaya ja raha hai. Islah e aqaaid ke naam par hazrat nabi e kareem sallallahu alayhi wasallam ki shaksiyat aap ke kirdaar aur la mutnahi ilm ko challenge kiya ja raha hai.

ala Hazrat imam Ahmad Raza Khan ka Qalbi jihad

Hatta ke imkaan e kazib baari ke silsila mein khuda ki zaat bhi ihetasab se bala tar nazar nahi aati. Ye dor kathin bhi hai aur pur fitan bhi.

Tehreek e tark e muwalat ke naam par pehle se pasmanda musalman ke ghar lutwae ja rahe hain. Masail be shumar hain. magar itne musleheen ek hi waqt mein kis tarah dastiyab ho sakte hain.

Ahl e iman roshni ki karan ke liye tarap rahe hain. 10 shawaal ul mukarram 1272h ko Hazrat Maulana Naqi Ali Khan Rehamtullah taala alayh ke ghar janam lene wale imam Ahmed Raza khan muhaddas e Bareilvi ki surat mein bar e sagheer ke musalmano ko wo shakhsyat ata hoti hai jo guftar ke ghazi aur kirdaar ki dhani hai. Jis ki zaban mohabbat e rasool ki faiz tarjumaan ban chuki hai. Is dana e raaz ki nazar musalmano ki siyasi akhlaqi aur tehzebi abtri ke sath sath islam dushman tehreekat par bhi parti hai. Us ke iradon mein sang e khara ki sakhti aur samundron ki frakhi hai. Us ka hosla paharon se sar buland aur fehmi e insani ki was'aton se maavra hai. Us e ehsas hai ke use jo bhi jung larnha hai use ek hi waqt mein kai dushmano se jung karni hai wo muda'at ka hi nahi bulke ghaneem ki safon par aage barrh kar hamla karne ke andaz bhi janata hai.

Aap ne is jihad mein qalam mubarak se woh jo jurm o khataaye aur masaael e Islam par aisay ghair zaruri kaari gharzain thi, un mein tamkin aur amiqat ka nair anjaam anjaam diya.

Ahl e ilm o fuqaha ma'loom hai ke dushman e Islam ne maslak par aisi choti badi chot lagayi jo dekhne mein ek aisa mas'ala tafteshi lagta hai jaisa mas'ala sanfi ho. Lekin is ka koi bhi asar rok kar lana tha. Imam Ahmed Raza qaddas sirrahu ne is ke radd ke liye usi asool par chal kar us ki asliyat wazeh kar di. Aur bad kirdaar logon ki fikri zard aqliyat ko cheerta hua aap ne unka naqaab giraya.

Imam e Ahl e Sunnat qaddas sirrahu ka is jihad par chalna sab se pehle baatono aur nafsiyat e tawaareekh se najaat dilata hai. Jo dushman e Islam ke mazmoon me makhfi tha. Aap ne taftaalab ko us ki asliyat ke saath roobaro kiya. Aur kayi masaael ko aisa wazeh farmaya ke insani fitrat ankh khol kar sochne par majboor ho jaye. Muhammad Mustafa sallallahu alaihi salam ke baad, dusra koi banda is masle ko bayan karne me jo aap jaisa hosh o aasaar rakh sakta ho, mushkil hai.

Intiha yeh ke aap asool e Islam aur masaail mein woh rehnumai pesh karte hain jo kisi jiddujhd ke baghair, insani zindagi ke nizaam ko behtar taur par samajha deti hai. Aap ne jab ghair masoon aur ghair muhaqqiq logon ko deeni amron me beja dakhal andazi karte dekha to is ka radd farmaya. Aur un ke aamaal aur alfaaz ke peeche chhupe nuksanaat ko ummat e muslimah ke samne rakha.

Aap ke bazurgon ke saath aap ne ahl e ilm ki jo ta'leemi soch rakhi, us se musalmano ke liye ek jaame raahe-nihaad tayyar hui. Deen ka asaas hai ke usme aql, dharam aur mu'tadil soch ki taftesh pesh ki jaye. Is jehadi safar me aap ne maslak e Ahl e Sunnat ko wapas unhi usoolon par qaim kiya jahan se baghawat ka koi raasta na rahe. Aap ne logon ko muslim banane ke liye nahi, balki ek haqeeqi musalman ki soch aur aqeede ko nikhara.

Dushmanon ki nazar mein aap ki tehreer har wo nukta hai jo Islam ke jism me zehr ghola jata tha. Lekin aap ke qalam ne is zehr ko nikaal kar ummat ka dard kam kiya. Aap ne har masle ko daleel o burhan ke saath pesh kiya. Deen ke mukhtalif firoq aur jangjo aqaaid ko tabaah karne ke liye duniya bhar me aur khusoosan Hindustani ulama ki taareek ranjishon ko tor diya. Aap ke nizaam e kalam ka rang aaj tak bachon aur buzurgon ke liye misaal hai.

Jahaan jahaan aap gaye, un shehron mein Islam ki azeem firozi roshni chhalki. Hindustani ahl e sunnat ki nayi nasal ne islahi rooh ka aik naya safar shuru kiya. Deeni taleem aur khidmat ka nizaam behtareen soch aur hikmat se aap ne raahnumai farmayi. Aap ne ahl e ilm ko ghalat fehmi se nikala aur ek intisab e aqeedi ki raah banayi jo maslak e haq ko yaqeen ke saath aage badhati rahi.

Aap ka maqam aaj bhi tamam ahl e sunnat me zinda hai. 10 Shawwal al-Mukarram 1323H ko Hazrat Allamah Fazl e Rasul Badayuni qaddas sirrahu ne farmaya ke agar ghar ghar mein aap ke imam ki roohani chashmash ki sho'la phoot padti to musalmano ke maseer me woh tazgi ata hoti jo yaqeen se nazar ati hai. Aap ki nazari aur fiqhi istilah ne us zubaan ke har sawal ko na sirf behtareen jawab diya, balke ek raaz ki barqi har musalman ko is ka asaas bhi samjha diya.

Aala Hazrat Imam Ahmad Raza Khan ka Qalbi jihad

Aap ke saath ahl e sunnat ka jo nishan e farz bandha hua hai, woh aaj bhi un ke aamaal mein saaf taur par nazar atta hai. Aur mubad-da-e-aam ki soch par bhi asar andaaz hai. Masjidon aur madaris me roohani nizaam ki rawani ko barqaraar rakha gaya. Aap ke aamaal aur islah e ummat ke silsile mein jo soch thi, woh aj tak zinda hai.

Is aalam e waqt ki dushwaron se jang karte hue woh adaft ka koi nahi, balke qoum ko aage le ja kar haq ki himayat karne ka andaza sikhata hai

Imam Ahmed Raza Khan Muhaddis Bareilvi ne jab islami-e-bar-e-saghir ke dilon mein jhank kar dekha to unhein yeh dil ishq-e-Mustafavi sallallahu alayhi wa sallam ki hararat se mehroom nazar aaye. Aala Hazrat ke nazdeek ishq-e-Rasool woh markaz-e-mehwar hai jis ke gird rooh-e-arzi tawaf karti hai. Ummat huzoor ke dilon ko aqeedat-e-Rasool ki tapish se aashna karne ke liye aap ne apni tamam fikri, nazri, ilmi, amli, ruhani, qalami aur adbi wa shairi salahiyaton se kaam liya. Aala Hazrat bajator par samajhte the ke jab tak ummat-e-Islam ishq-e-Rasool sallallahu ta'ala alayhi wa sallam ko apna hazar rah nahi banaegi, is waqt tak manzil aashna nahi ho sakegi. Ishq-e-Mustafavi ki shama'en zaa'ligan karte hue jab aap ne mahol par ek nazar dali to aisi kutub kaseer tadaad mein nazar aayi, jin mein Sarkar-e-Do Aalam sallallahu ta'ala alayhi wa sallam ki tanqees aur gustakhi ke pehlu ghalib the. Is par Aala Hazrat ka dil tarap utha. Aap ne un kutub ke musanifeen ki tawajja kufriya ibarat ki taraf mabzul karayi, to bajae is ke ke yeh hazrat bargah-e-Mustafavi mein mazarat talab hote, unhone use ana ka mas'ala bana liya aur apni gustakhana ibarat ki himayat mein kutub paish karne lage. Aala Hazrat ka qalam harkat mein aaya aur aap mujahidana shaan ke saath maidan mein utre, ek hath mein Quran aur ek hath mein hadith, sar par nusrat-e-ilahi ka saya aur mardan-e-ilahi ka daur sabiq mein yahi haal raha, chand namune mulahiza ho.

1. Imam Abu Ishaq Isfra'ini ko malum hua ke bid'at ho rahi hain, pahadon par tashreef le gaye, un ulama ke paas jo mujahadat mein masroof the. Unhein farmaya ke sukhi ghas khane walo! Tum yahan ho aur ummat-e-Mustafa sallallahu ta'ala alayhi wa sallam fitnon mein hai. Unhone jawab diya ke Imam yeh aap hi ka kaam hai, hum se ho nahi sakta. Imam wahan se wapas aaye aur bad mazhabon ke radd mein nehrein banaein. (Al-Malfooz, Jild 1, Safa 8)

2. Imam Ibn Hajar Makki rehmatullahi ta'ala alayh ne likha hai ek aalam sahib ki wafat hui. Un ko kisi ne khwab mein dekha, puchha aap ke saath kya ma'amlai hai? Farmaya jannat ata ki gayi na ilm ke sabab, balke huzoor-e-aqdas sallallahu ta'ala alayhi wa sallam ke saath us nisbat ke sabab jo kutte ko ra'i ke saath hoti hai ke har waqt bhonk bhonk kar bheron ko bheriye se hoshiyar karta hai. Manein na manein, yeh un ka kaam. Farmaya ke bhonkte jao, bas is qadar nisbat kafi hai. Lakh riyazatein, lakh mujahde, is nisbat par qurban, jis ko yeh nisbat hasil hai, us ko kisi mujahade ki zaroorat nahi aur isi mein kya riyazat thodi hai jo shakhs uzlat nasheen ho gaya, na us ke qalb ko koi takleef pahunch sakti hai, na us ki aankhon ko, na us ke kanon ko. Us se kahiye jis ne okhli mein sar diya hai aur charon taraf se musal ki maar par rahi hai. (Al-Malfooz, Jild 3, Safa 38)

Imam Ahmad Raza Khan (Razi Allahu Ta'ala Anhu)

Ab aap Imam Ahmad Raza Alaihir Rahma ke shab o roz ka jaiza len aur dekhein ke unho ne kitna azeem mujahida kiya hai. Puri zindagi khidmat-e-deen aur pyare Mustafa ﷺ ki bhooli bhali bheron ko hoshiyar karne aur dushman-e-deen ki galiyan sun'ne mein basar ki hai, jiska naqsha is se pehle wale unwan mein pesh kar chuka hun aur yeh silsila baad-e-wisal bhi jari hai. Ek taraf un ki tasaneef se hifazat-e-deen o muslimeen hoti jari hai aur dusri taraf mukhalifeen ki galiyon ka bhi tannta bandha hua hai. Yehi woh azeem mujahid tha ke un ke murshid e tariqat ne kisi aur riyazat ki zaroorat na samjhi, balki khilafat o ijazat ke sath tamgha e imtiyaz bhi bakhsh diya ke roz e qiyamat agar Ahkam ul Hakimeen ne farmaya, "Aale Rasul, to mere liye kya laya hai?" to mein Ahmed Raza ko paish karunga.

... Allama Ibn al-Jauzi Safatu Safwah mein Hazrat Sufyan bin Uyaina ka irshad naqal farmate hain, "Arfa'un-Naas Manzilatun min kaan baina Allah wa bain ibaadihi wa hum al-anbiya'u wal-ulama'u" Logon mein sab se buland rutba woh hazraat hain jo Allah aur us ke bandon ke darmiyan wasta hote hain. Yeh Anbiya hain aur ulama.

Ek sahranashin khalwat guzeen abid muttash sirf apne ko naar e jahannam se bachane ki tadbeer karta hai aur ek mukhlis aur be-riya sahib e himmat o mujahida aalim e rabbani ek jahan ko azab e aakhirat se bachane ki sa'ee karta hai. Bhala yeh is se kam kyun kar ho sakta hai? Yaqeenan yeh us se afzal wa aala hai basharte ke jo kuch kar raha hai, us se us ka maqsood zaat e ahad aur khushnoodi e Khuda o Rasool ho aur yeh shart to khalwat guzeen abid muttash ke liye bhi hai. Zaalika Fazlullahi yu'teehi man yasha' (Ma'arif e Raza, shumara dahum).

Yahi wajah hai ke Imam Ahmed Raza Fazil e Bareilvi Quddisa Sirruhu se le kar ta wasal, ahya'e islam ke liye na sirf mutafakkir rahe balki amlī taur par jaan hatheli per rakh kar dushmanan e islam ki sarkubi farmayi. Aur aap ke muqabile mein bhi koi mamuli log na the, balke woh toh har tarah ke hathiyaron se lais the aur duniyavi asbab ki unhein kisi qisam ki kami na thi aur idhar tanha mard e Khuda Imam Ahmed Raza. Us waqt jo aap ko manzar pesh aaya apne ek sher mein is tarah bayaan farmate hain:

**BAADAL GARJE, BIJLI TARPE, DHAK SE KALEJA HO JAAYE
BAN MEIN GHATA KI BHAYANAK SURAT KAISI KAALI KAALI HAI**

Yani baadal garje, bijli tarpe, is ke khauf se kaleja kanp uthta hai, dil par khauf chha jata hai ke jangal veeran mein hun. Is sher mein bhi apne dor ki siyasi aur mazhabi zabuni ka haal zahir farmaya hai aur sath hi ishaara farmaya hai ke islam ko mitane ke liye kitna haulaak aur bhayank mahol tha ke dil kanp jata hai aur khauf se kaleja phatne lagta hai. Is ki tasdeeq wohi hazrat kar sakte hain jinhain is tareek mahol se waqfiyat hai.

Siyasat ki pur khar wadi

Imam Ahmad Raza Quds Sirruhu ke dor ke siyasi mahol ka aik mukhtasar khaka mulahiza ho.

Azadi ke mutawalay shama e hurriyat par parwana war nisar hone ke liye maidan e amal mein aagay barh rahay thay. Aise tareekh saz lamhat mein ba'az hazrat Gandhi ko wali sabit karnay mein masroof thay. Musalmano ke is muzi dushman ko masjid o mehrab mein laa kar mimbar par bithaaya jaa raha tha. Is doran tehreek e khilafat chali aur is kay sath hi tehreek e tark e muwalat ka bohat shohra hua, agar cha in tehreekat mein Maulana Muhammad Ali Johar, Maulana Shaukat Ali, Maulana Abdul Bari Farangi Mahali jaisay kayi muslim rehnuma pesh thay, magar in tehreekat ko Gandhi aur Nehru jaisay dushman Hindu leaderon ki asheer baad hasil thi, bhala Gandhi ko khilafat e islami kay qayam se kiya dilchaspi hui thi wo to sirf khirman e islam ko jalta hua dekhna chahta tha. Aise aalam mein Imam Ahmad Raza Khan ne kis tarah millat e islamiya ki rahnumai ki, is ki aik jhalak mashhoor mwarrikh Mian Abdul Rashid ki tahreer mein mulahiza kijiye.

Aap (Ala Hazrat) ka sab se bara karnameh ye hai kay aap ne maidan e siyasat mein nationalist musulmano ki sakht mukhalifat ki. Yeh wo log thay jo hindu mufaadaat ko taqwiyaat pahuncha rahay thay. Hazrat Bareilvi ka mouqaf ye tha kay kafiron aur mushrikon se musulmano ka aisa ishtirak e amal nahi ho sakta jis mein musulmano ki haisiyat sanvi ho. Unhon ne Gandhi aur doosray hindu leaderon ko masjid mein le jaanay ki mukhalifat ki kyunkay quran paak ki ro se mushrikeen najis aur na paak hain. Aap Qaid e Azam ki tarah tehreek e adam ta'avun aur tehreek e hijrat dono kay mukhalif thay kyunkay ye dono tehreekain is bar e azam kay musulmano kay mufaadaat kay manafi theen. Hazrat Bareilvi ka kehna tha kay nationalist musulmano ki abhi aik aankh khuli hai, unhen chahiye kay wo dono aankhein kholain yani abhi wo sirf angrez ki mukhalifat dekh saktay hain. Hindu ka ta'assub aur adawat nahi dekh paaye. (Jahan e Raza, murattaba Mureed Ahmed Chisti (1301 Hijri))

Imam Ahmad Raza Khan angrez dushmani kay sath hindu dushmani kay bhi qa'il thay. Hinduo ne musalmano ka dikhaway kay liye jab bhi sath diya to sath hi tark e gaow kushi ka mutalba bhi kar diya. Tehreek e khilafat aur phir tehreek e tark e muwalat kay zamane mein (1919, 1922) tark e gaow kushi ka mutalba bhi kiya gaya to muslim a'emat-e-deen ne siyasi platform se is ki ta'eed kar di. Ala Hazrat ne hinduo kay makhfi azaim ko bhaanp kar un ki dikhaway ki dosti aur muslim a'emat e deen ki hindu nawazi ka bharam khol kar saltanat e islamiya kay liye hamwaar ki. Tehreek e azadi hind kay aik dor mein ba'az ulama e hindostan ko daar ul harb qaraar day kar musalmano ko hijrat par aksaatay rahay. Is hijrat ka faida hinduo ko hi pahuncha. Kisi hindu ne hindostan na chora balkay ye mulk chornay walon ki jaydaadain ounay paunay damon mein khareedtay rahay aur jab ye khud saakhta muhajireen zillat o khawari kay baad wapis aay to un kay liye ghar aur ghat dono ka tasawwur khuwab ban chuka tha.

Chhay Amir to badla hua zamana tha

Risala A'lam ul A'lam, Anfus ul Fikr fi Qurban ul Baqir aur Wa'am ul A'aish mein in hi masaa'il ke bare mein behs milti hai. Imam Ahmad Raza Khan se Turki ke hukmara'an ki haalat chhupi na thi. Woh use Sultan to samajhte the, magar Khilafat-e-Islamia ke sarbrah hone ke naate Khalifa tul Muslimeen manne ko tayyar nahi the. Aapke nazdeek Shariat-e-Islamia mein Khalifa-e-Islam ke liye shara'it aur unki itteba wa himayat ke ahkaam juda juda the. Qudrat ne Hazrat Bareilvi ke mauqaf ki is tarah ta'eed ki ke Hindustani Ulama to Gandhi ko saath mila kar naam nihad Khilafat ke liye jidd-o-jihad karte hue Islam ke boht se bunyadi usoolo se roo gardani karte rahe aur udhar Turki ke andar Mustafa Kamal Pasha ne batil quwatoon ke khilaaf aag aur khoon ke darya'e uboor karte hue Turki ki nishat-e-sani ki bunyad rakh di aur khud hi Khilafat ke khatame ka a'ilan kar diya. Kamal Ataturk ka yeh a'ilan A'ala Hazrat Bareilvi ki fiqhi baseerat, siyasi pukhtagi, deeni istavari aur mustaqbil bini ka bain suboot tha, yun maloom ho raha tha ke aap ki musulmano ki bahboodi ke liye tadabeer e Khuda ki taqdeer ka partoo liye hue theen ke

Dhaltay hain meri kaar gah-e-fikr mein anjum

Le apnay muqaddar ke sitare ko tu pehchaan

Jab sooraj chamaknay lagta to is ki roshni ko kam karne ke liye saye mandlane lagte hain, magar woh is haqeeqat se be khabar hote hain ke

Suraj ka hai kaam chamakna, suraj aakhir chamke ga

Aap ke hasideen aur mu'anineen ne aap ki Hindu dushmani aur gustakhana ibarat par un ko tokne ki padash mein aap par Angrez dosti ke ilzam a'aid kar diya. Jab is ilzaam ki nau'iyat aur is se muta'liq umoor ka jaiza liya gaya to yeh aashiq e Rasool Sallallahu Alayhi Wasallam doosre tamam hurriyat pasandoun se badh kar Angrez dushman saabit hue. Aap ke mizaj aashna Syed Altaf Ali Bareilvi is soorat e haal ka yun jaiza lete hain:

Siasi nazariye ke aitbaar se Hazrat Maulana Ahmed Raza Khan Sahab bila shuba hurriyat pasand the. Angrez aur Angrezi hukoomat se dilli nafrat thi. Shams ul Ulama qism ke kisi khitab waghera ko haasil karne ka un ko ya un ke sahabzadgaan Maulana Hamid Raza Khan ya Mustafa Raza Khan sahab kabhi tasawwur bhi na hua. Waliyaan e riyasat aur hukkam e waqt se bhi qata'e raah o rasm na thi. (Gunah be Gunahi, p 43)

Aur Dr. Syed Altaf Hussain ke lafzon mein:

Taarikh mein is se bara jhoot kabhi na bola gaya ho kyon ke haqeeqat is ke qat'an bar'aks thi.

BAD MAZHABI MUHAAZAT

Imam Ahmad Raza Muhaddis Bareilvi Quddas Sirruhu ki zindagi mein jin mazhabi muhaazat se muqabla raha, unki mukhtasar ru'idaad hazir hai.

1. Mirza'i Qadiyani Muhaaz

Angrez ka khudkashta pauda Qadiyaniat ki surat mein zameen mein jarein pakad raha tha. Angrez ki hukoomat har mumkin tariqe se Qadiyaniat ko nawaaz rahi thi ta ke musalmaano ki markaziyat ya'ani Ishq-e-Rasool ﷺ dam tor jaye. Na-samjhi ya kam-fehmi ki bina par ba'az Deobandi aur Ahl-e-Hadees ulama ki tehreerein bhi unko jawaaz muhayya kar rahi thi. Is dor-e-pur-ashob mein Imam Ahmad Raza ki tasneef al-Hizaar al-Diyani 'ala al-Murtadd al-Qadiyani (1340 AH) qaul-e-faisal ban kar tulu' hui. Aap ki baang-e-draane Qadiyaniat ke aiwano mein larza taari kar diya. Is ke alaawa al-Su'u wal-'Iqab (1320 AH), al-Mubin Khatm al-Nabiyyin (1326 AH) aur Qahr al-Diyan 'ala Murtad bi Qadian jaise 'ilmi wa fiqhi she paare tashkeel kar ke saabit kar diya ke Mirza Ghulam Ahmad Qadiyani Nabi aur Mujaddid to kuja, aik aam insaan ke meyaar par bhi poora nahi utarta. Aise 'aalam mein aur jabke hukoomat waqt Qadiyaniyo ko zabardast musalman qaraar dene par tili hui ho aur 'aama an-naas bhi Angrez ke is farzand ke siyaasi muzirat se ghair aagah hon, A'ala Hazrat ki tehreeron ne be-shumaar bhoole bhatke musalmano ko phir se jaada-e-haqq par gaamzan kar ke Ishq-e-Sultan-e-Madina ﷺ ki daulat la-zawaal se behra war kar diya.

2. Mazhabi Muhaaz Wahabi Deobandi

Imam Ahlesunnat ke liye kathin tareen masla apne aslaf ke muslima aqaa'id aur nazriyaat ki tableegh aur tarweej thi. Woh kisi ki dil azaari karna nahi chahte they, lekin jahan Namooos-e-Risalat ﷺ khatre mein ho, jahan Huzoor ﷺ ki zaat, aapki nooraniyat, beshumaar bashriyat, ilm-e-ghaib ko baazi-e-atfal bana kar rakik ibaratain likhi jaa rahi hon, jahan Huzoor ﷺ ke khasa'is wa fazail se inkaar kiya jaa raha ho. Wahaan Aaq-e-Do-Aalam, Fakhar-e-Aadam wa bani-e-Aadam ﷺ ke ghulam, jise Abdullah kehte they, kab tak khamosh rehte? Agar Aala Hazrat khamosh rehte to unki khamoshi munafiqat aur maslihat andeshi ka doosra naam hoti. Wahaan to aatish-e-namrood aap ko kirdaar-e-Khaleel ke liye aamada kar rahi thi ke:

Agarche but hain jama'at ki aasteenon mein

Mujhe hai hukm-e-azaan la ilaha illallah

Yahi hukm-e-azaan ab Imam Ahmad Raza ka muqaddar ban chuka tha. Aap ne galiyan khaeen, mukhalifeen ne aap par bad'ati aur mushrik hone ke fatwon ki bochar kar di. Aap ki shakhsiyat ko masakh kiya jaa raha tha, aap par kachahriyon mein muqaddame chale ja rahe they, dushmano ne angrezi thaanon mein report likhwa di thi.

Aala Hazrat Imam Ahmad Raza Khan ka Qalbi jihad

Ke Akbar naam leta hai Khuda ka us zamaane mein

Magar is mard-e-haq-azma ke paaye istqalaal mein laghzish na aayi. Aap ne galiyon ka kharaaj wasool kiya, aur unki sangbaari par muskurate rahe. Woh jaanta tha ke ye tamaam ibtilaa'ain Ishq-e-Mustafa ﷺ ke baala tarri ke naam par aa rahi hain. Ab sirf mudafa'at ka waqt nahi raha tha, balki haryafoun ke qila'on par zarb lagane ka waqt tha. Sultan-e-Do-Aalam ﷺ ki muhabbat mein shamil-e-haal they. Aap ne zubaan se dhaal ka aur qalam se talwaar ka kaam liya.

Ad'aa se keh do ke khair mana'en, na sharr karein

Aala Hazrat Faazil-e-Barelvi ne aa'shiq-e-Rasool ﷺ hone ka haq ada kardiya. Aap ne khasais-e-Mustafawi aur maqamat-e-nabuwat par darjano kitaabein tasneef ki.

3. Mazhabi Muhaaz Rawaafiz (Shia)

Qadiyaniyat aur gustakhaan-e-Rasool ﷺ ka ta'aqub jaari rakhnay ke saath saath aap ne bhi Quran-o-Sunnat ki roshni mein musbat tanqeed ki. Isha'ashari hazrat jab Ahl-e-Bait ke naam par aashiqaan-e-Mustafa ﷺ ki hamdardiyan haasil kar rahay thay aur darr tha ke yeh fitna millat-e-Ahnaf ki safon mein rukhnay andazi ka ba'is na ban jaye, is maqsad ki khatir aap ne "Rad-ur-Rafza (1320H)" aur "Risaala Ta'ziya Daari (1321H)" tasneef farmaye. In kutub mein aap ne Shia hazraat ko siraat-e-mustaqeem par gaamzan karnay ke liye un ki rusoom aur bohat se aqa'id ko deen-e-Mustafa ﷺ se mutasadam qaraar diya. Shia hazraat ki islah ke liye aap ne aur bhi kayi rasaa'il likhay. Iss zamin mein ba'az rasaa'il ahle sunnat wa jama'at ki islah e aqa'id ke liye tehreer farmaye ke aur koi tehreek islah ke parday mein un ki takhreeb ka saamaan muhayya na kar day.

"Raat bohat se jaagay, subah hui, aaraam kiya."

ala Hazrat imam Ahmad Raza Khan ka Qalbi jihad

Is masdaq, ghflat ki neend so rahay thay. A'ala Hazrat ne kaarwaan-e-ishq-e-Mustafa ﷺ ke liye hadi-e-khwaan ka kirdar ada kiya. Aap ne na sirf un kufriya ibaraat ka radd kiya, balkay Sultan-e-Do-Aalam ﷺ ke maqam-o-martaba aur khasaa'il wa fazaa'il waazay karnay ke liye darjano tahqeeqi aur taarikhi kutub tasneef farma'een. Aap ka nati'ya majmooa "Hadaaiq-e-Bakhshish" ishq-e-Huzoor ﷺ ki kaamil dastavez hai. Ishq-e-Rasool ﷺ ke zamin mein aap ke badtareen mukhalif bhi aap ki Rasool Allah ﷺ se muhabbat ko aap ke liye tosha-e-aakhirat jaantay thay. A'ala Hazrat ke wisaal par janab Ashraf Ali Thanvi ka izhaar-e-taziyat aur aap ke ishq-e-Rasool ﷺ ke jazbay ko khiraaj pesh kartay hain ke "Mairay dil mein Ahmad Raza ka bay-had ehtaraam hai, woh humain kaafir kehta hai, lekin ishq-e-Rasool ﷺ ki bana par kehta hai, kisi aur garaz se tou nahi kehta.

Khulasa yeh hai ke woh aik fard-e-auhad thay, magar puri millat ka tarjuman, woh aik mard-e-haq thay, magar puri millat e islaamiya ke aqa'id ka paasbaan, Ghous-ul-Aazam ke parcham bardar, imaam-e-aazam Abu Hanifa ke maslak ka paasdar, Ghazzali ke tadabbur ka iftiqaar, Raazi ki giroh kushaiyon ka amaantdaar, Sheikh Abdul Haq Muhaddis Dehlavi ki ta'aleemaat ka sharah, Mujaddid Alf-e-Saani Sheikh Ahmad Sirhindi ki shaan-e-tajdeed ka aayina daar, imaam Fazl-e-Haq Khair-Abadi ki haq goi ka alam bar daar, aur Allama Kifayat Ali Kaafi ke ishq-e-Rasool ﷺ ka dar-e-shaahwaar thay. Iss ka apna koi nahi tha, woh toh umar bhar azmat-o-shaan-e-Mustafa ﷺ ke liye masroof-e-jihaad raha, woh kisi nayay firqay ka bani nahi tha, balkay woh tou zindagi ki aakhri saaton tak islam ki nishat-e-saani ke liye mahw-e-amal raha. Woh kisi jadeed nazriyay ka khaaliq nahi tha, balkay uss ke dil ki dharrkanein qumbad-e-khizra ki nurani tal'aton se hayaat-e-nau lehti rahin. Magar iss ke bawajood, uss ka naam Bar-e-Sagheer-e-Pak-o-Hind mein he nahi, balkay pooray aalam-e-islam mein Sunnat ka izhaar aur ishq-e-Rasalat ﷺ ka a'aizaz ban chuka hai. Ab woh mahaz aik shakhs nahi raha, balkay iss ka naam laytay. Puri sadi ki dastaan-e-ishq-o-aqeedat ka aik aik warq humari aqeedatoon ka kharaaj lay kar, uss ke wujood-e-tanha ko puri sadi par muhit kar daita hai

Aakhir woh mujaddid-e-millat jo thehra

Aakhir woh huma sifat moosuf jo thehra

DEEGAR MAZHABI MUHAAZAT

Yeh muhaazaat jin ka faqeer ne mukhtasar lafzon mein zikr kiya hai, jo baynal-aqwami tor par mashhoor hain phir un ki zaili toliyon ko dekha jaaye to woh bhi darjano nazar ayengi in ke alawa deegar chote chote muhaaz bhi mulk mein qaim hue jo bazehir to chote thay lekin quwat wa taaqat ke lehaz se bare mazboot aur mote thay, maslan, Nadwa ka fitna, sajda-e-tazeemi ka sajda, aur ghalat masail wa aqaid-e-fasida ka fitna maslan aik jamaat ne keh diya ke huzoor sarwar-e-aalam sallallahu ta'ala alaihi wasallam al-itlaaq afzal nahi ya peer paraston ke aik giroh ne keh diya ke sayyidna Ahmad Rifai huzoor ghous-e-azam raziallahu ta'ala anhu se afzal hain waghera waghera. Imam Ahmad Raza Fazil-e-Bareilvi qadas sarhu ne khudabad salahiyat se tamaam fitnon ko na sirf daba diya, balke inhain mita kar rakh diya.

HAASIDEEN KI BHAR MAAR

Mere nazdeek insaan ko sab se ziyada dukh haasidoon se pahunchta hai balkhasoos jitna maratib buland hon haasideen bhi itna qadar ziyada satate hain chunancha yehi kaifiyat Imam Ahmad Raza Muhaddis-e-Bareilvi qadas sarhu ko pesh aayi. Khud farmate hain:

Ek taraf adaa-e-deen ek taraf hain

haasideen

Banda hai tanha, shaha! Tum pe karoron durood

SADMAAT

Zahir hai ke kisi muhaaz mein muqable par aaye tou usay sakht sadmaat ka saamna hota hai. Imam Ahmad Raza Fazil-e-Bareilvi Quds Sarahu ko bhi muhaazaat mein sadmaat ka saamna zaroori tha. Sab ko bayaan karoon tou us kay liye daftar chahiyein. Namoonah ke tor par aik waaqia pesh karoon jo aap ko haasideen ki taraf se sadma pahuncha.

Janaab Syed Altaf Ali Bareilvi apni aankhon dekha haal tehreer farmaate hain ke:

Hazrat ka ma'mool tha ke baad namaaz-e-asr masjid ke shumaal-e-mashriqi hissa mein jahaan aik saaya daar darakht bhi tha, tashreef farma hotay. Is majlis mein haazri ki ijaazat aam hoti, bila-roak-tok har shakhs sawaal kar sakta tha. Yeh barkat-e-suhbat maghrib ki azaan tak jaari rehti. Maulana Sahib ki is masjid mein jummay ke roz bhi khaasi bheerr-bhaar aur ronaq hoti, jis ki aik wajah yeh bhi thi ke namaaz kay liye saarrhay teen baje ka waqt muqarrar tha. Saray shehar kay woh hazraat jo apnay mehlo'n ki masjid mein kisi majboori se bar-waqt namaaz na parh saktay woh yahaan aajatay. Maulana kay aik mureed, Kurray Ma'azraey ke qareeb Gali Hakeem Wazeer Ali ki aik choti si masjid mein saarrhay baarah bajay namaaz-e-jumma parhaatay thay. Jis mein aisay tamaam log aatay jinhein rail kay safar ya kisi aur majboori kay ba'ais jald namaaz-e-jumma se faarigh ho jaanay ki zaroorat hoti thi

Maulana mali aitbaar se bohat zi hasiyat thay. Maqool zamindari thi jis ka tamaam tar intizaam un kay chotay bhai, Molvi Muhammad Raza Khan sahab kertay thay. Maulana kay ahle khandan kay muhalla, sauda garan mein baray baray makanat thay. Balkay pora muhalla aik tarah say unheen ka tha. Muhalla kay charon taraf hindoon ki zabardast abaadi thi. Koi aik raasta bhi aisa na tha jis kay har do janib kaseer tadaad hindoo na rehtay ho, lekin Maulana sahib ka waqar-e-jalaal kuch iss tarah ka tha keh hindoo muslim fasaadaat ki sakht kasheeda fiza mein bhi kabhi koi na-gawar waqea pesh na aaya. Taqseem-e-mulk ki holnakiyon ka daur bhi guzar gaya or un kay chotay saahib zaaday Janab Mustafa Raza Khan sahab or jumla azza matwasleen bakhair o aafiat rahaye. Jis mein qowwat e imani or...

ala Hazrat imam Ahmad Raza Khan ka Qalbi jihad

Dushman agar qawi hai, tu nighbaan bhi qawi hai

Ka aik nadir karishma khayaal kerta hoon. Siyasi nazriye kay aitbaar say Hazrat Maulana Ahmad Raza Khan bilashubah huriyat pasand thay, angrez aur angrezi hakumat se dilli nafrat thi. Shams-ul-Ulama qism kay kisi khitab waghaira ko haasil kernay ka un ko ya un kay sahibzadgaan Maulana Hamid Raza Khan sahab wa Mustafa Raza Khan sahab ko kabhi tasawur bhi na howa. Walyaan-e-Riyasat or hukam-e-waqt say bhi mutlaq rah o rasm na thi. Balkay baqool alhaj syed ayoob ali sahib marhoom (jinhay 26 saal tak paish kar rehne ka sharf mila) Hazrat Maulana Daa'ik kay lifafay par hamesha ulta ticket lagatay thay. Yani malika victoria, edward haftam, or George panjum kay sar peechnay. Isi tarah Hazrat ka ehad tha kay woh kabhi angrez ki adaalat mein na ja'en gey. Is ka sab se ziyada mashoor waqea jo meray mushahiday mein aaya ulma e badayun say namaz-e-jumma ki azaan sani nazdeek minbar ya sehan-e-masjid mein ho kay maslay par ikhtalaaf tha. Jis ki bina par muqadma baazi tak nobat pohanchi. Ahlay badayun mudai thay aur unhon nay apnay hi shehar ki adaalat mein istighasa दौरا kiya tha. Maulana sahib kay naam adalat say suman aaya. Iss par haazir na howay tu imtahaal giraftari ki bina par hazaron aqeedat keesh Maulana sahib kay dawlat khanay mein jama ho gaye. Na sirf hazaron jama howay, balkay aas paas kay sarakoon or galioon mein ba-qaaeda दौरا'ay daala. Din raat iss azm kay saath chookasi honay lagi keh jab woh sab apni jaanien qurban kar dayen gay tu qanoon kay kaarinday Maulana ko hath laga sakein gay. Fida-kaaroon or jaan nisharon ka jhoom jab bohat barh gaya aur muhalla saudagaraan mein theharney ko jagah na rahi tu ghani abadi say dur masjid mohalla kay qareeb aik kothi mein Hazrat ko muntaqil kar diya गया. Iss kothi kay samnay gorment high school ka nihayat wasee compaund tha. Jis mein kai lakh admi sama saktay thay. Iss kash-a-kash kay doran badayun ki kachahari mein muqadma ki paishiyen hoti rehien, jin mein buksart log barelli say bhi jatay thay. Ahle badayun ka bhi khaasa ijtima howa. Aik doosray kay bilmuqaabal kaim lagtay or har lamha ba-hami tasadam ka khauf rehta. Aik paish-e-peshi kay mauqa par mein bhi apnay chaha sahib kay hamrah गया tha or wahan pehli or aakhri bar mein us door kay mashoor maahir qanoon janab molvi hasmat ullah baray-at law ko dekha

DOOSRA WAQIA

A'la Hazrat Maulana Ahmad Raza Khan ki zindagi ka tareekhi ahmiyat rakhnay wala waqia tehreek-e-khilafat wa tark-e-muwalat kay tehtha hindu muslim ittehaad yani hindustan mein har do aqwaam ki muttahida qowmiyat ki tehreek ki pur-zor mukhalifat thi. Iss waqt soorat yeh thi kay jang-e-trablus wa balqan almiya masjid ka poora or pehli jang-e-azeem mein saltanat-e-turki ki mukammal tabaahi nay aamta al-muslimeen ko angrezon say had darja bad-zan ker diya tha. Hindu bhi baad az jang hukumat ki janib say maujooda hukumat ko khud ikhtiyari na diye janay aur jalion wala baagh kay holnaak qatal-e-aam ki wajah say sakht mutashtil thay. Nateeja yeh howa kay angrezon kay khilaaf tehreek-e-tark-e-muwalat aur tehreek-e-khilaafat zoor-o-shor say shuroo ho gaye jis mein hindu aur musalman mutafiq tor per burh charh kar hissa lay rahay thay. Hindu muslim bhai bhai aur muttahida qowmiyat ka jazba iss qader aurooj ko pohonch geya tha kay aarya samaji leader shraddhanand jaisay islam dushman ko jamea masjid dilli mein taqreer kay liye laa khara ker diya. Angrez dushmani mein jaisa kay ooper zikr kiya gaya, Maulana Ahmed Raza Khan sahib aur un kay muttabaeen bhi kisi say peechay nahi thay. Lekin un ki yahan hindu dosti bhi pasand nahi ki jati thi aur woh mushrikeen say muwalat ko millat-e-islamia kay liye khud-kushi kay mutaradif samjhtay thay. Lehaza, in ki janib say mukhalifat ka zabardast dhamaka howa, aisa dhamaka kay thoray hee arsay mein iss ki gonj door door tak pohonch gaye. Maulana ko yaqeen tha kay musalman hindu qowmiyat mein zam ho ja'ayen gay to na sirf un ka deen aur imaan kharaab ho ja'ay ga balkay un ka siasi mustaqbil bhi taareek ho ja'ay ga. Angrezon kay janay kay baad jo jamhoori nizaam hukumat qaim ho ga aur mazhabi bunyad per aksariyat wa aqaliyat ka taayun ho ga. Iss mein musalmano ki numaindgi baraye naam reh janay kay baais woh apnay qowmi wa milli tashakhus say bil-kul mehroom ho jayen gay. In ka mazhab, culture aur zubaan sab fana kay ghat utar jayen gay. Iss taaseer kay tehtha imaam ahl-e-sunnat Maulana Ahmed Raza Khan aur un ki jama'at ahl-e-sunnat kay arkan wa akabir nay hindustan kay tool-o-arz

ke dore ke. ghar ghar paigham e haq ponchaya. congressi musalmano, balkhusos jamiat ulma e hind aur farangi mahli ulma se bare bare ma'arkay manazray aur muqablye huay aur ye un ki haq goi ka natija tha ke chand saal na guzarne paye thay ke hindu muslim muwalat ka tilasm

toot giya, rozmarra ki zindagi aur sarkari o neem sarkari mahkamo mein hinduon ki jarhana balastai aur khud garzi khul samnay agai. shuddhi sanghatan ki qabil nafrat tehreek ne bhi janam le kar aana fana holnak surat ikhtiyaar kar li. bazaahir ghair mutaasab hindu congressi rehman

ki muslim dosti ki bhi nehru report ki shakl mein haqeeqat ayan hogi. un haqaiq ki roshni mein hum keh saktay hain ke mujaddid alf saani hazrat shaikh ahmed sarhindi rehmatullah tala alihi ne jo do qoumi nazariya paish kiya tha.

is ko pore zor shor ke sath amali jama hazrat maulana ahmed raza khan rehmatullahi tala alihi aur un ke aqeedat kishon ne pehnaya, bad azan muhammad ali jinnah ne 1936 se us nazariya ko nihayat munazam bunyadoun per paya takmeel ko ponchaya aur pakistan wajood mein aya.

fani az hayaat man ashta ch par sand! margi ast ke az hasti jaavid

KHATIMA

Aala Hazrat Quds Sarha ke qalami jihad ki barkat hai ke aaj sunni mazhab bahrupon ke makar o fareb se mahfooz hain, balkay ye Aala Hazrat ki karamat hai ke jo bhi kahein bhi masail wa aqaiid e Ahle Sunnat se sarshar hain use mukhalfeen barelvi kehtay hain agar che woh Aala Hazrat ka naam tak na janata. balkay faqeer ne aankhon se aise bhi dekhay ke Aala Hazrat se dushmani ka izhar karte hain tab bhi mukhalfeen ke is laqab se nahin bach saktay.

Dor e hazra mein Aala Hazrat ki tahqeeq ke khilaf tehreek chalai jarahi hai ke barelvi maktaba e fikr ke log Aala Hazrat ke khilaf apni tahqeeq ko tarjeeh den lekin ye bhi apna nuqsan karein ge aur aakhirat mein raswa hon ge lekin Aala Hazrat ka naam zinda aur tabinda rahay ga.

Jab tak asmaan par chand rahay ga Aala Hazrat chamakta tera naam rahay ga
Madina ka bhikari Al Faqeer Al Qadri

SHAYKH RAĪYAN RAZVI
3 Jumada II, 1447 AH

MUMBAI (MAHARASHTRA)